

Christian Education Magazine

GENERAL CONFERENCE NUMBER



A Second Statement Concerning the Work of
the General Commission on College Policy

March-April 1938

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Our Colleges in Southern Higher Education

WILLIAM F. QUILLIAN *

THE General Conference of 1934 in session in Jackson, Miss., it will be recalled, took action in a most definite manner looking to the strengthening of the Church's program of higher education. In a very constructive resolution it laid a mandate upon those charged with official leadership in this area and among other provisions it assigned the following specific responsibilities:

"1. That the General Conference direct the General Board of Christian Education, aided by Annual Conference Boards, to perfect and complete a survey of all our institutions of higher learning so that the Board may have before it a full and complete body of information concerning each and all of them for its guidance in formulating measures designed to build a sound educational program for the whole Church.

"2. That this Conference authorize the General Board of Christian Education, in the light of facts revealed by this survey, to develop a statesman-like plan and to take such steps, financial and otherwise, as the Board may deem wise in order to realize for our Church the most efficient system of Christian education possible. We record as our judgment that our Church should have fewer and stronger institutions, strategically located. Our Church simply cannot support the large number now related to the Church. Moreover, we urge that our Board insist that all colleges bearing the name of our Church shall meet the standards of some regional or national standardizing bodies."

Pursuant to this action of the General Conference and on recommendation of the Secretary of the Department of Schools and Colleges, the General Commission on College Policy was created by the Executive Committee of the General Board in regular session on January 7, 1935. Bishop John M. Moore, Dr. D. M. Key, Dr. W. W. Peele, Dr. J. H. Reynolds, Dr. J. Richard Spann, Dr. Goodrich C. White, Dr. William F. Quillian, Dr. W. M. Alexander, Dr. W. E. Hogan, and Boyd M. McKeown comprised the membership of the Commission. Later Dr. Peele tendered his resignation and later still the following members were added: Dr. L. L. Gobbel, Dr. J. N. Hillman, Dean E. D. Jennings, and Dr. Robert H. Ruff. It was felt that such a representative group selected both from the Staff of the

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General Board and from the field would prove most effective in giving the counsel and guidance necessary in the efforts which were to be made toward carrying out the instructions of the General Conference.

Under the Commission's direction the survey studies of the various colleges were made as promptly and as thoroughly as facilities permitted, and late in 1936 the Commission gave to the Church its first official statement. (See November-December, 1936, *CHRISTIAN EDUCATION MAGAZINE*.) This statement, while containing a preliminary presentation of survey findings, served also to clarify the philosophy underlying the higher education program of Southern Methodism. By many it was pronounced the most significant statement issued on that subject by any denomination in more than a decade.

This issue of *CHRISTIAN EDUCATION MAGAZINE*, while not to be considered an official statement of the Commission on College Policy, is a reflection of the further diligent labors of that body and is in the nature of an informal pre-General Conference Report. Whereas the former statement set forth the basic philosophy of our educational program and enunciated a policy based upon that philosophy, the content of this issue grows out of a further study of our colleges and out of efforts to appraise their effectiveness in the light of this carefully formulated policy.

Certain articles in this issue look at steps ahead, steps to which consideration must be given if we are "to develop a statesmanlike plan" and if we are "to build a sound educational program for the whole Church." Two of the articles which follow are in the nature of statements concerning specific phases of the program of the Department of Schools and Colleges.

To a marked degree Methodist educators all down the years have taken the lead in the development of Southern higher education. This attitude is in harmony with the spirit and genius of the Methodist Church. From the days of the Epworth rectory, where culture and intellectual attainments were at a premium, down to the present hour Methodism has been committed to the church college and university.

The history of our Church is replete with the record of colleges built by our sacrificial fathers and maintained under heavy difficulties. The period from 1820 to 1840 was marked by the founding of many important institutions of learning. Our history shows that we have had approximately seven hundred and seventy academies, colleges, and universities under the control of the Church. During this Methodist renaissance some Conferences undertook to establish a school for each presiding elder's district. Since the state system of education has been developed the Church is no longer under the necessity of maintaining a large number of small institutions. It is, therefore, the trend to move in the direction of fewer colleges strategically located, well equipped and adequately endowed. We have three great universities, Southern Methodist in Texas, Emory in Georgia, Duke in North Carolina and twenty-six four-year colleges. It is of interest to note that of the one hundred and fifty-seven colleges and universities on the approved list of the Association of American Universities (highest standardizing agency in America) the Methodist Church with thirty-three has the largest number. Of these eleven are under the control of the Methodist Episcopal Church, South. Thus many of the colleges in our Church rank high in the educational world.

It will be noted, however, that some of our four-year colleges are not

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yet fully accredited. We are now in the midst of a debt-paying movement. It is hoped that before unification becomes a reality all of our institutions will be free of debt and will be enabled to meet the reasonable requirements for full accreditation. Where possible, institutions should be merged and thus the cause of higher Christian Education greatly strengthened. A notable example of this process is to be found in Missouri where five colleges were united to constitute our great Central College at Fayette. In Arkansas three institutions have been merged and today Hendrix College, fully accredited, with high ideals and objectives, is rendering a great service to our young people of Arkansas and other states.

We are unashamed of our record. Our fathers used their best judgment, made large investments of time and money and sought to meet the need of their day. We are willing to be judged by our product. Out from our schools, colleges, and universities has gone a steady stream of young life, highly cultured and educated young men and young women who today are filling places of importance in church and state. More than eighty per cent of our preachers have come from the Church-related College.

We have a clear path ahead. The Commission on College Policy has laid down certain definite and far-reaching principles which must guide and control in the development of our institutions of learning. We recognize the regional accrediting agencies and urge our institutions to accept their standards and meet them as early as possible. We believe that further consolidation and co-ordination should be practiced among our educational institutions. Looking to the future, we would urge that there be interdenominational co-operation in order that the church college may render an increasing service and may supplement the contribution made by the state.

Southern Methodism with nearly three million members and a constituency of ten million must develop a great system of church-related institutions of learning, every one of which shall have full recognition in the educational life of the world. In developing our plans and in building the church college of the future let us recognize Jesus Christ the Master Teacher and seek to inculcate his Spirit and his principles into the on-coming generations of our splendid youth.

Is the Church Achieving a Policy for Its Colleges?

BISHOP JOHN M. MOORE *

THE Methodist Episcopal Church, South for forty years has worked slowly toward the consummation of an adequate educational policy. Like all other churches through many years it built schools and colleges to meet local needs and demands. The Annual Conferences and even some presiding elders' districts established schools and maintained them to the best of their abilities. Often hopes went beyond the forthcoming resources, debts would accumulate, and the inevitable failure and discontinuance of the schools resulted with the communities in which they existed grievously disappointed and frequently with the credit of the church severely discounted. Every state in our Southern territory has had just such a history to the embarrassment of our educational work, and to the estrangement of potential capable givers from the institutions that have a firm basis and permanent possibilities.

This disturbed state of mind in the Church regarding our church schools, brought about by ill-advised efforts to carry too many local institutions, all worthy in purpose and sacrifice, has caused many of our most influential members to give their attention and make their contributions to other than our essential colleges. Not only so but many of these persons have sent their sons and daughters to schools other than those of our church, and many

Methodist parents are doing that now. As a result, a large proportion of the college-bred constituency of the Church today have a loyalty to their non-church-related alma maters, which is far superior to their loyalty to the colleges for which their church is responsible. The educated men and women in the church, those to whom the church must look for educational guidance and support, are not always minded for that service, their background is often conducive to the neglect of our own colleges, and of the church in its educational efforts. If our most influential people, with the best capabilities, financial and social, withhold their loyalty and support from Methodist colleges and send their sons and daughters elsewhere with the implication that their church colleges are not good enough, then the church and the church college are wounded in the house of their own family.

Our Church has a membership of 2,885,000 and a constituency of over 7,000,000 of the very best people of the South. Many of them are poor, it is true, but the capabilities of our membership and constituency are equal to those of any other group of similar size. They are abundantly able to establish and maintain in the Southern states all the colleges which our Church should have to discharge its educational responsibility to the Southern people and to meet its needs in preparing an educated moral and religious leadership for itself and for its constituency.

All these considerations should awaken the Church and its membership to the importance of setting up a college system of such scope, purpose and strength as will challenge the support and loyalty of our most intelligent and most socially and financially capable people. But these must be convinced that their church college has educational ideals, educational procedure, intellectual

* Chairman, General Commission on College Policy.

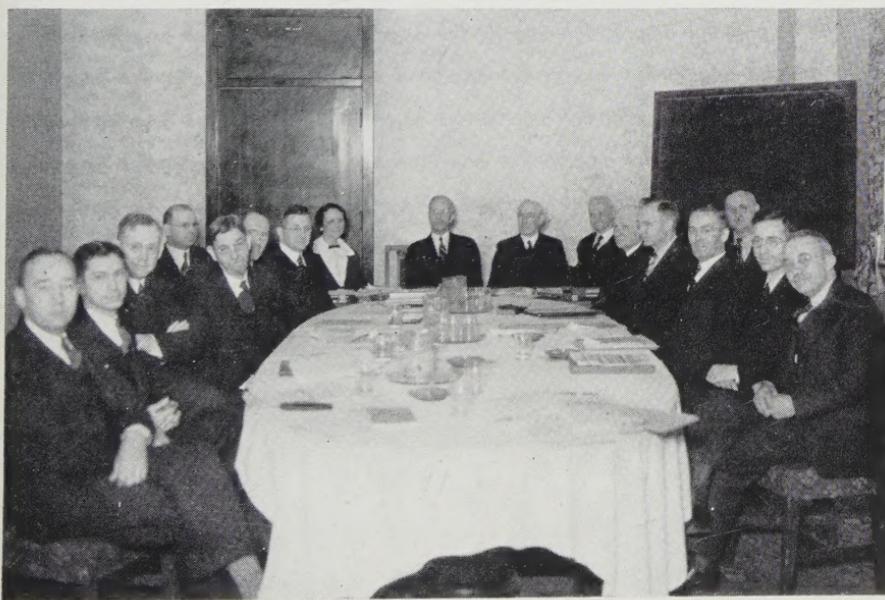
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life, and moral and religious atmosphere which give it priority among the colleges of their state and section.

To bring this about the last General Conference instructed the Board of Christian Education to proceed to the construction of a college policy for the Church that was within its means and that would give the very highest educational standing to all the colleges which it owns and promotes. The General Conference went so far as to say that the Church has more schools than it can adequately support and that some of these should be discontinued. It said further "that all colleges bearing the name of our Church shall meet the standards of some regional or national standardizing bodies." The General Conference directed the Board "to perfect and complete a survey of all our institutions of higher learning so that the Board may have before it a full and com-

plete body of information concerning each and all of them for its guidance in formulating measures designed to build a sound educational program for the whole Church."

The Board has taken seriously the instructions of the General Conference and has endeavored to put into execution its will. A Commission on College Policy was set up and that Commission has labored assiduously for three years to "develop a statesmanlike plan" of colleges for our Church. It has had the surveys made and the complete information concerning all the schools gathered and systematized. It has had meetings with Annual Conference Boards and with the college presidents and college Boards of Trustees. It has published its facts, its suggestions and its appeals for action in harmony with the will of the General Conference. It has aided in efforts to raise money for debts and sustenance. It has endeavored



The General Commission on College Policy in session at Memphis, March, 1937. Present also were officers of the College Section of the Educational Council and members of the Department of Schools and Colleges organization. Reading from left to right in the picture: L. L. Gobbel, N. C. McPherson, Robert H. Ruff, J. Richard Spann, W. P. Few, D. M. Key, Wm. F. Quillian, Miss Nina Smartt, W. M. Alexander, Bishop John M. Moore, J. H. Reynolds, W. E. Hogan, Boyd M. McKeown, J. N. Hillman, E. D. Jennings, Leonard Riggelman, Goodrich C. White.

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by many public addresses in various parts of the Church to set forth its high educational ideas and ideals, and to give emphasis to the central institutions by which the educational responsibility of the Church is to be met. It has insisted that the colleges meet the educational standards and requirements which the accrediting bodies demand or else retire. It has gone so far as to say that the educational work in some states was being crippled and kept weak by the continuance of schools with little or no hope of permanency, to the under-nourishment of the colleges upon which the hope of the Church hangs for its future educational success in that state.

The central feature in the college policy which the Commission considers absolutely essential to any statesmanlike plan for meeting the educational responsibility of our Church is one major college of superior merit in every state. Whatever else there may be, that major college, strategically located, fully accredited, adequately equipped and endowed, should be made primary among the Methodist people of that state. If debts on that college exist they should be wiped out at once. If endowment is below the requirement, it should be brought up to standard. If library and laboratories are deficient, let them be supplied and furnished. After that, other matters can be proceeded with, matters that will increase the integrity and value of the college. A major college in every state is indispensable to a church college system. With these major colleges a family of church colleges can be formed which will give education its essential place in the life and work of the Church.

What success has attended these efforts of the General Board and of the Commission on College Policy?

From the standpoint of reducing the number of schools which the Church must keep up, not much has been accomplished. Local interests are very insistent and yield very slowly even in the face of the larger and more important responsibility and program of the Church. However, the outlook is not without strong elements of hope. In Mississippi decided advance has recently been made and the way is clear for a great major college with the loyal support of the entire state. In Florida the indebtedness has been cleared away and the one college is in a great era of prosperity. In Louisiana and Kentucky, each, the one and major institution is now meeting the debt situation with vigor and hope. In Texas Southwestern University has thrown off its heavy debt and increased its endowment by \$200,000.00. In Missouri and Arkansas with one college each the educational situation is quite pleasing. In Oklahoma the two Churches have one joint institution which is in position to be a major institution of educational merit. In six of our Southern states the educational work is now centered in one college and great progress is being made toward making these adequate, superior, major colleges. In the other Southern states the movement toward concentration, efficiency and educational power is progressing with marked momentum. With such concentration will come quickly new support and new patronage to our church colleges and soon a system may be expected that will give unity and strength in the Church's effort to discharge its educational responsibility.

To be sure to attain these high ends there must be cordial co-operation between the General Board, the Annual Conferences, and the colleges themselves. In union there is

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strength; in dividedness there is weakness and failure. The quadrennium has been marked by the evident development of a sense of oneness among our colleges. They are determined to be high class Liberal Arts colleges, free of debt, adequately equipped, creditably endowed, with faculties of ability, with campus conduct morally upright and with religion primary in their life and labor. They can all reach and maintain that goal if the Church is as loyal to them as it expects them to be loyal to it. The evidence is very strong that the Church is achieving an adequate policy for its colleges. We are on the right road; let us move on.

Dr. Charles H. Judd, since 1909, Head of the School of Education, University of Chicago, has been granted a leave of absence until June 30, 1938, when, according to the statutes of the University, he will retire from active service. Dr. Judd is now engaged in important work in Washington.

Numbers of his former students teaching in the colleges of Southern Methodism, in common with the hosts of Dr. Judd's former students throughout the world, regret his retirement from teaching and administration but rejoice that the educational world may continue to receive his contributions and may still expect to feel the influence of his leadership.

Said the Cynic: "I could have made a better world than this!"

Said the Sage: "That's what God has put you here for. Go to it!"

True education: Teaching men to think. Popular conception of education: Teaching men what to think.

Church Giving in Severe Slump

Average American Found to Contribute 2 per cent Income to Religion, Charity

RETHINKING stewardship, not as a method of church finance but as the Christian attitude for getting, spending and giving, over two hundred registered delegates from eighteen religious bodies in the United States and two in Canada participated in the stewardship conference here at the Arch Street Presbyterian Church, under the auspices of the United Stewardship Council. They considered stewardship as an approach to money, youth, personal religion, and a sound economic order and discussed the fundamentals of the whole concept. It was pointed out from a recent survey that in the judgment of 9,500 representative citizens religion is losing ground and our moral standards are growing worse. Governmental and other statistics indicate that since 1932, although Americans have increased their annual income by 61 per cent, gifts have actually decreased by 18 per cent to colleges, by 24 per cent to community chests, by 29 per cent to general benevolences, and by 30 per cent to churches. Out of the average American dollar only two cents goes to religion and welfare, according to the survey.—*Christian Century*.

Dr. Thomas C. Blaisdell, member of the English faculty at Florida Southern College and author of several textbooks, left the College recently for Mobile, where he was to embark on his seventy-first voyage. He was accompanied by Mrs. Blaisdell.

They will travel on a freighter into Caribbean waters, returning in time for Dr. Blaisdell to resume his teaching duties in March. He is a former president of the National Council of Teachers of English.

Our Colleges and the Task Ahead

W. M. ALEXANDER *

FACTS TO BE FACED

FACTS sometimes are desperately stubborn realities with which to deal. Burying one's head in the sand to escape them, or lightly facing them largely on the basis of emotional thinking is to be unrealistic, if not foolish. To deal with them only in a crisis, or merely in a hand-to-mouth manner is to make the outcome equally unsatisfactory. A frank view of the path which the Church has followed in its college program, compels one to say that its efforts have been characterized too much by the above weaknesses. In a foregoing article in this issue of *CHRISTIAN EDUCATION MAGAZINE*, Bishop John M. Moore has reviewed the record of our Church in its college program and has mentioned the disappointments, doubts and estrangement, if not the active opposition, of many who should be strong supporters of Church colleges. This situation ought not to exist. Since it does exist, it should be corrected.

Let us look at a few of these facts, which stubborn or pleasing, are on our doorstep and will be faced either passively or actively. *First*, should be mentioned the Church's policy for its colleges—or the lack of a definite policy. At once, it is apparent that two distinct, and often contradictory, attitudes have been followed in our college procedure. One is a sort of individualistic attitude which has led many colleges on in the every-fel-

low-for-himself and the creditors take the hindmost policy which has been so generally prevalent. Such an attitude has made it possible for the creditors to thrust themselves as ominous Banquo's ghosts too frequently into the administrative life of some of our institutions. The other is what we dare to believe is the infinitely wiser attitude of clearly defining and of seeking consistently to follow a Church-wide policy for our colleges which will strongly uphold high educational standards, urge an adequate support, keep before our people the distinctive aims of the Church college and continue to point out the danger involved in attempting to maintain more colleges than can possibly be supported with the Church's present rate of giving. Whether the Church will fully accept this latter clear-cut, constructive, long-view policy remains to be seen.

Second, some significant college statistics will help us to see the total factual picture. It has been pointed out that our Church since 1844 has had some part in maintaining 777 schools and colleges of various types. The number now is 51. Statistics showing the total assets and the classification of these schools prior to three or four decades ago are not very definite. Figures covering our schools for the past twenty years, however, are reasonably accurate and certainly are revealing. In 1918 the Church was supporting 86 institutions (including Soochow University, China), which totaled in assets \$24,238,838. In 1926 there were 82 institutions whose assets totaled \$63,478,721. At the present time we have 51 institutions under general Church supervision and their assets amount to \$115,823,193. Such facts have definite meaning. For one thing they clearly indicate that the acceptance of our colleges by the public and by the Church is determined in large part

* Secretary, Department of Schools and Colleges, General Board of Christian Education and Secretary, General Commission on College Policy.

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by their financial strength which in turn makes it possible for them more easily to render the service which the standards of today demand of them. In passing it might be said that the prestige of our Church in the college field was never more pronounced than it is at the present moment.

A *Third* fact, a little more difficult to support by clearly defined data, is just as stubborn as any others which may be cited. When the demands for standards, equipment and endowment for our colleges are faced today and a careful study is made of the support which the Church is giving in meeting these demands, the situation is positively disturbing. An authority in this matter recently declared that there has been "a sixty per cent decline in new income for Church-related higher education during the decade ending in 1935." Accrediting agencies now require that a standard four-year college shall have at least \$500,000 endowment, and a standard junior college must have at least \$200,000. Also, their faculties and equipment must be correspondingly adequate. These are recognized as minimum needs to meet financial and other requirements to carry on accepted programs of service. In view of the high standards set for our colleges by the Church through its *Discipline* and by direct General Conference action, it is embarrassing when it can be said that only 23 of our 51 institutions meet the requirements of our regional accrediting agencies. With the benevolent giving of the Church for college work apparently pegged at about the present inadequate level, only a miracle of giving—or many miracles—can put and keep our present group of schools upon a satisfactory financial basis.

DEFINITE TRENDS

Bishop Moore closed his statement above with words which represent both a conviction and a challenge: "We are on the right road; let us move on." Such words are not merely pious exhortations; they are supported by such convincing facts as to give this challenge a significant meaning. Beyond question, the Church is moving slowly away from a hit-and-miss procedure for its colleges, to the most constructive, longview policy which can be developed. As mentioned many times before, the last General Conference took very advanced ground in this matter. For more than four decades prior to that time, through its college and educationally-minded Church leaders, the General Conferences have been giving attention increasingly to its college program. The suggestion of a system of strong colleges, strategically located, is so in keeping with the force of facts and the kaleidoscopic changes taking place in the educational field that it inevitably commends itself to our leaders who desire to think and act realistically. The creation of our *General Commission on College Policy* made up of a cross-section of our college and Church leadership is but a logical response to this developing interest of the Church as a unit in our college program. The work already accomplished by this Commission more than justifies its creation and points clearly to the need for its continuance in its present area of constructive service.

Under the leadership of the Commission, there is developing a commendable willingness upon the part of the three agencies responsible for our colleges, namely, the college Boards of Trustees, the Conference Boards of Christian Education, and

the Commission on College Policy, to get together for a co-operative effort in behalf of any college whose problems are embarrassing, and which needs the help of all the agencies of the Church working together. It is being recognized more and more that the successful on-going of any college is made much more likely when these three agencies work in close accord. Such co-operation has not always characterized our college work, but within the past three years something like fifteen joint meetings have been held with varying degrees of success in the different annual conferences concerned. Their results justify the statement that this is one of the most constructive pieces of work now being done in our general college program.

Another trend not so encouraging, is the fact that, relatively speaking, less and less of the total support needed by our colleges, comes from General and Annual Conference benevolences. Constantly rising educational standards mean greater financial needs in all of our colleges. The amount received through student fees cannot be increased indefinitely. Conference benevolences change but little as to amount and any changes that do occur frequently mean less funds for college support. General Educational Foundations are now doing little or nothing for Church colleges. Combining smaller colleges into larger and stronger units is one way the Church has found in certain sections to meet this situation. High pressure regional campaigns, private solicitation, increased activity in writing *WILLS* for colleges, enrolling large numbers of regular annual contributors to college budgets, are the ways yet open to our institutions to secure the funds which their growing needs demand. The first of

these may and does have large merit, but the obvious implication is that with the climaxing of a given campaign for funds there lurks a feeling that the needs are all met—at least, for a time. The deadening fallacy in this is that these needs, though more urgent at some times than at others, are perennial if the college is to live and grow. There are strong indications that the last three of these are coming to be accepted as the more satisfactory procedures for securing a continuous, more nearly even income which an on-going institution must have.

Still another trend is the growing desire of our colleges to define and to accept the distinctive responsibilities which inhere in them as Church institutions. This special service is not to be thought of as *peculiar* in any pietistic sense, but as definitely distinctive in character, since it combines all the essential qualities of real scholarship, liberal culture, and pre-vocational needs which in a genuine Church college are normally permeated with the ideals, purposes and spirit of the Christian religion. The service of a Church college must have two groups in mind, the public and the Church. In whatever way the college may be related to the Church, it must never lose sight of the fact that it has a major responsibility as a service agency to society in general. It ministers constructively to society's deeper needs and has some right on that account to feel that society owes it some measure of support. In a somewhat more specific manner it serves the Church, which establishes and maintains it. This it does in being acceptably effective as an A grade educational agency, but more specifically in being an agency that gives a worthy place to religion, to Christian worship, to the study of religious subjects and to religious activities

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in its institutional life. "Genuine colleges, genuinely Christian," is a phrase that happily represents the Church's declared undergirding philosophy for its colleges.

A final trend to be mentioned here is to be found in the suggestion that some of our struggling colleges are rendering a service of high order, but seem to have little or no hope of ever achieving regional accreditation. The question is sometimes asked, why should not such colleges frankly admit their limitations, but, insisting upon the distinctive values inhering in their work, go to their constituencies and to their annual conferences for patronage and funds, with the understanding that they will continue to do the best they can under these conditions and face the world on that basis? This viewpoint has much that commends it, and frankly deserves sympathetic consideration. Before accepting this position, however, some searching questions need to be faced. In the end, how will and should this admittedly unstandardized work affect student patronage? Will the colleges thus operating be tempted to claim a higher service rating in their publicity than the real facts warrant? What effect will the continuing of such a college, and the inevitable sharing of the already too meager funds coming from the same supporting Conference or Conferences, have upon any other fully accredited and absolutely indispensable college claiming support from the same area? A survey of the actual giving to colleges by annual conferences or by states during the past three or four decades undoubtedly will show clearly that to continue indefinitely any number of such unstandardized colleges will jeopardize the very existence of those other, and in the end more essential institutions upon which the

Church must rely to carry on its distinctive responsibility in the educational field.

WHAT IS THE TASK AHEAD?

Enough has been said already about facts and trends to suggest what the task is and something of the procedure which should be followed in performing it. It would be highly presumptuous to attempt here to outline specifically a finished plan of what should be done in a matter so momentous as perfecting a college policy for our Church. At the same time, however, certain steps seem clearly to commend themselves as well worth the effort. Some of these are being suggested in the following paragraphs:

1. Let the Church continue to restate in ever clearer and stronger terms and to keep before its membership its undergirding philosophy for our institutions of higher learning, and without apology assume the position that we have a divine commission to serve in the educational field that we have no notion of surrendering. Our strength in the college field in the past and our present position of educational leadership, backed by the generous giving of our youth and money, and supported by an unwavering conviction that this area of service shall not be abandoned wholly to secular agencies, should and can keep our Church at the forefront as a proponent of the highest quality of educational service carried on under the sanctions of religion.

2. As a Church, we should expect and demand of our colleges a clear appreciation of their responsibilities as Christian institutions, and assist them in every way possible to keep the Christian religion at the heart of their work, as well as to maintain educational standards at accepted levels.

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3. Let the Church with sympathy, but with courage always, stand by the work which the Commission on College Policy has done and is now doing in defining our educational and religious task, and in attempting to encourage our annual conferences and our college trustees to adjust their college programs to the ideals set up by the *Discipline* and by the Commission created under the direct mandate of the General Conference. As a means for accomplishing this in the most satisfactory way, *joint meetings* of the Commission, College Trustees, and the Annual Conference Boards concerned should be planned at an early date for those sections of the Church where our college work is not moving in harmony with sound educational procedure and with the general policies set up for them.

4. With about four out of every five Methodist students in college attending other schools than our own, our Church leaders should be stirred with a quickened sense of responsibility for contacting and helping to send more of our choice Methodist youth to our own institutions.

5. Closely related to the above and affecting both the financial resources and the student enrolment of our colleges, is the great need now to enlist tens of thousands of our Methodist people as regular annual contributors to their colleges, just as they give annually to their local churches and to many other worthy enterprises. This type of giving is growing. And why not? The laws of life and growth require that every living being shall have constant care and nourishment. This is just as true of living colleges as it is of growing children, churches, cows, and cabbage. A steady, sufficient diet is the only course that means growth and usefulness for any liv-

ing object. Spasmodic giving to colleges, with long relaxation of giving in between, explains the under-nourishment and consequent weakness of many of our most worthy institutions.

6. Furthermore, the cause of our Church colleges will be helped far on its way if our Church membership, from our Bishops to the last member in our local churches, will give as much time and concern to this absolutely essential agency of our Christian work, as they are now giving to other worthy, but in the end no more worthy enterprises. In any long view of Christian work and the agencies which must be called into action to carry the Christian enterprise forward, the Church college must be given a place second to none. Yet, the colleges so easily may be lost sight of, or seriously neglected in the face of the emotional and highly dramatic appeals which are so often made for other causes. Undergirding our Christian college program, therefore, must be an unwavering adherence to a definite conviction as to its indispensable value and a persistence in its support that will not allow it to be neglected or unfairly dealt with in a just appraisal of the Church's total task.

FINALLY—A THIRD STEP

The task ahead finally calls for the outlining of a *third definite step* which the Commission on College Policy, or some other officially constituted group acting in a similar capacity, must inevitably face with serious determination. It is the necessity of putting the STUDENT and his whole welfare as a person created in the likeness of God at the very heart of our college effort. The Commission's *first step* required nearly two years of careful study of our college program, and climaxed

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in an official statement published in the November-December, 1936, edition of **CHRISTIAN EDUCATION MAGAZINE** under the title, "The Church and Its Colleges." This statement dealt largely with the institutional side of our college work. It attempted to define the Church's undergirding educational philosophy, to outline a clear-cut, constructive Church-wide policy for our schools, and to indicate how the organizational set-up and general program of these institutions might be brought into harmony with this policy.

The *second step* has required about a year and a half of almost continuous intensive study. This issue of **CHRISTIAN EDUCATION MAGAZINE** is intended to cover much of the work done during this period. It states some of the results of the application of the policy which has been worked out for our colleges. It attempts to face facts realistically, to define trends, to point out helpful procedures, and to indicate some phases of the task yet to be done. It is not an official statement, partly because it has not been approved by any official body, but more for the reason that the bulk of the findings arrived at in the second phase of the Commission's study are of such a nature that probably they should be given only to the colleges and annual conferences directly concerned, and not to the general public.

The *third step*, naturally, will call for a continued adherence to the policies and procedures which have been developed and found most helpful, but it will call, also, for a definite advance in defining and carrying out other functions of our colleges which are more personal and student centered. In this phase of the Commission's work, attention should be focussed upon the student, the Child of God and of the Church, as its attention up to now has been

centered largely in the welfare of the college as an institution of the Church. Such an approach properly places the emphasis upon the human worth of the student, the growth and enrichment of his personality, and the consideration due him in developing him in intelligent Churchmanship. As the Church faces this responsibility, many pertinent questions yet remain to be answered. What are the student's total cultural and religious needs? What guidance in religion should be given him more than he is receiving now? Should our colleges provide capable directors of religious activities who have faculty status, just as they are providing able leaders in other lines of educational development, as English, history, and sciences, athletics, etc.? Should there exist a closer connection between classroom work in the field of religion and the campus religious activity program? What more should be done to secure an adequate group of background courses in religion which will appeal to our *lay* students? Is the Church satisfied with its present attempt to follow Methodist students to other campuses than those under the control of our own denomination? What may be done to induce more Methodist students to attend our own Church colleges? What should be done to improve the policy of our Church in enlisting and training candidates for the ministry and for other phases of full-time Christian work? What should be our attitude as a denomination toward the many national and world student movements that are thrusting themselves upon our campuses for recognition?

These urgent questions and others are facing our Commission on College Policy today. It craves your counsel and prayers as it attempts to meet the task ahead.

The Christian College in a Changing World



BOYD M. McKEOWN *

WHEN rich ore deposits began to be discovered and developed in the mountains east of Phoenix a government commission was created and charged with the responsibility of surveying that section of Arizona which lies between Globe and Phoenix and of recommending the best route to be followed by a proposed government road, down which wagon trains might convey the newly mined ore to the railroad. After due reconnaissance and after calculations lasting over a period of months the Commission reported that it would be utterly impossible to build any route of transportation, even a wagon road, through the precipitous fastnesses of those mountains. That was only forty-five years ago but today in a motor car one may traverse the distance between these cities over the swinging, undulating curves of a modern highway which is such a marvel of modern engineering that one ascends the five thousand feet from Phoenix to Globe without the necessity of using first, or even second gear.

Is not this a parable of the rapid change so prevalent in our modern life? The impossible of yesterday becomes the commonplace of today. No general agreement exists as to the nature or rate of change but all are agreed on the fact of change. It has been often observed that the only certainty extant today is the certainty of change. Change seems inherent to this twentieth century

and particularly to the post-war period. We are living, as one writer has observed, "in the midst of an interplay of transitional and transforming forces."

In recent years we have seen the Church and the family lose many of the regulatory influences they formerly exercised while industry and government have at the same time assumed larger degrees of control. Almost within a generation we have swung from an age of independence and individualism into a period of international dependence. Population movements have shown varied trends and rates in their fluctuations between heavy migrations to the city on the one hand and mild exodus to the country, on the other hand. Home ownership, both rural and urban, has diminished to such a point that the government has taken a vigorous hand in trying to check this undesirable trend. It is said that we are creating 40,000 new tenants every year and the statement is often made that Americans prefer to live in apartments—and in trailers.

Significant new inventions have been too numerous to mention. It is doubtful, however, if their change-inducing influence is generally appreciated. The automobile, for instance, has, according to the Hoover Commission on Social Trends, affected railroads, the size of cities, types of crime and even the manners and morals of the people. The above Commission also lists 165 effects, or changes, due to the radio.

Government and politics have not been without numerous and marked changes. Twenty years ago democracy in government was considered the *summum bonum*. In fact, we fought a major war for the purpose, so we thought, of establishing democracy in the world. Since then we have witnessed a wholesale turning away from democracy and an ac-

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companying rise of dictators. We also fought at that time to end all war and to usher in an era of perpetual peace but few indeed have been the years of world peace since Versailles and today the nations seem obsessed with war madness to a greater degree than ever. Other political and governmental changes have been the backward swing of the pendulum in such matters as legalized gambling, repeal of liquor laws and enactment of legislation requiring loyalty oaths of teachers.

Change has even made itself felt in the area of religion. A lessening emphasis on "otherworldliness" has been accompanied by an increasing interest in more abundant living for all the race of men here and now. From major insistence on creeds the shift has been to a magnifying of the Christlike life in all experiences and relationships.

The present situation is made more complex and baffling by certain weird anomalies and gross inconsistencies. Like the jagged and irregular battle line across Western Europe in 1918, civilization's line of progress is far from regular, far from uniform. While sudden advance thrusts appear in some areas, sharply contrasting retardations are very definitely apparent in other areas. Slums, for example, indicative of a pronounced social lag, exist within the shadows of skyscrapers, those masterpieces of architecture; plenty and penury are to be found side by side; and a boasted scientific spirit is in large measure offset by legal and other restrictions on the free teaching of science. Varying rates of change and of progress appear, not only in different lines of activity, but noticeable differences also occur from one place to another and from one year to another.

Not only has an occasional lag been in evidence, but in certain areas

ground has actually been lost. In other words, change has at times and in spots, sometimes in widely extended spots, been for the worse instead of for the better. The mere fact of change is not alarming or especially significant since all progress is predicated on change. The rate of change is important, however, and even more important is the direction of the change. Change in an adverse direction serves to heighten the inconsistency referred to above and therefore to muddle and confuse the general pattern. It is hard, for example, to reconcile as of the same age such glaring cultural opposites as television and mob law; highly developed educational systems and a reversion to the mediaeval practice of burning books.

Although education is one of the last areas in which change of any kind ever makes itself felt, even there change has in recent years rocked the staid practices and policies of generations, and our best educational institutions have been severely put to it in their efforts, discriminately, to meet the countless new demands that have rained upon them. During the '20's the psychology of prosperity, of growth and expansion invaded the field of education as it did all other fields. Many new colleges came into being and schools like the business of that age came to feel that bigger was a synonym for better. Expansion programs were the order on campuses everywhere. Many of these programs were effectively carried through before the reaction of 1929-34 set in but that so-called "Black October" of 1929 caught others still in process. Some colleges had projected their efforts to expand on bases which were entirely inadequate; others had rushed into campaigns with insufficient or unsound

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planning. The results were debts, unfinished programs and marked discouragement.

During the depression years practically all colleges were forced to make salary adjustments, curtail their curricular offerings and engage in varying degrees of retrenchment. Since 1934 the stronger colleges have been gradually restoring pay cuts and otherwise overcoming the adverse effects of the depression. Many weaker schools, however, are still operating under the handicap of greatly depleted resources and sharply reduced incomes. Some seem doomed to an indefinite continuance of these cramping conditions.

During the '20's vocational education was in its heyday. It fitted admirably into the materialistic pattern of that day and on every hand its pursuit was urged, even to the extent of narrow, or what was worse, premature specialization. The '30's have brought a renewed appreciation of the liberal arts, a new concept of the cultural values of education aside from its worth as a vocational investment.

Various subjects and departments have in turn held prominence in the changeable and somewhat fickle public mind. At different times, natural sciences, social sciences, teacher training, business and psychology have had their periods of popularity, and still the emphasis continues to shift.

Perhaps, without in any degree assuming the rôle of prophet, one may suggest that there may be larger changes awaiting us in the immediate future than any we have yet experienced. Certainly we are faced with greater uncertainties and these uncertainties cannot but serve to inspire serious thought concerning the rôle of Christianity and of all Christian institutions in our

changing world. A question of interest not only to the colleges themselves but to the whole Church as well, concerns the responsibility of the church college. In the past the course of the Church in higher education has not always been as clearly planned and existing plans have not been as rigidly followed as might have been desirable. It would seem, however, that the time has come when the Church should realize that it can no longer drift in the matter of educational policies and entertain any reasonable hope that "things will come out all right." Neither can the Church hope to stand still in the development of its policies and program. If it does not move under its own volition and power it will be caught in the currents of change which are continually sweeping about it. The Church must realize that the alternative to constructive social action may conceivably be a prolongation of a policy of drift.

Certain considerations of practical movement to the Church and to the colleges themselves seem to be emerging from the vortex of world trends.

1. It must be borne in mind that mere change is inconsequential. It may even be disastrous. More important are the direction followed and the cargo carried. Back of changes in policy or program of our colleges should be deliberate planning and definite purpose. A boy starting on an errand inquired, "What do you want me to do and say and get?" In our college program we must seek for a similar definiteness of mission.

2. In its service of higher education the Church must maintain the historical sense and the broad perspective. It must be able to profit by mistakes and experiences of the past and in addition it must try al-

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ways to keep before it a panorama of the entire educational scene.

3. The Church's educational program and the colleges themselves must possess stability in the midst of change, poise even in the midst of peril. Theirs, however, must be the stability and the poise of a moving bicycle or of a spinning top. Equilibrium is essential but it is obvious that it must be a moving equilibrium.

4. Christian higher education must stress the eternal verities as dependable anchorages even in the midst of hectic and unpredictable change. It must teach that there are some things which do not change, that are the same yesterday, today and forever. The Christian college with its distinctive religious emphasis is in a peculiarly favored position to deliver a telling message in this area. While science, politics, economics and education all help toward a solution of world problems it is religion and religion alone that is in a position to lay down the basic principles upon which ultimate solutions must rest and it is in the promulgation of these principles that the Christian college has its greatest opportunity and its most open field. The Church college, for example, need make no apology for stressing the fact in classroom, chapel and elsewhere, that "God is our refuge and strength" or that "whatsoever a man soweth, that shall he also reap" or that "God is love," or for teaching the place and importance of sacrifice in a struggling and wayward world.

5. It will behoove the Church, through the Commission on College Policy or some similar body, to continue to study its college problems and to make such readjustments as may become necessary. In these studies it cannot be stressed too strongly that all concerned should maintain open minds and the scientific

spirit. All studies and adjustments should be made objectively, with calm deliberation and always for the best interests of the great needs to be served.

Duke Makes Plan for Centennial: Dates Announced

PLANS for the centennial celebration of the origins of Trinity College, around which Duke University is built, during the 1938-39 academic session, were announced recently at a luncheon meeting of faculty, students, alumni, and friends of the institution.

The celebration of the centennial will begin in October, 1938, and culminate in the formal celebration of the anniversary on April 21-23, 1939, the general theme of which will be "One Hundred Years of Southern Education in the Service of the Nation."

To this occasion the university will invite other institutions and societies to send delegates.

For the year 1938-39 the university is planning a series of special conferences and symposia on subjects within the scope of the work of the university; and during the year both visiting and faculty scholars of prominence will lecture. The Duke University Press will publish a number of books during the centennial year, some of which will relate to the history of the university and the men who have been prominent in its development.

The worthy use of leisure requires a philosophy of life as well as the development of skills.—*Leisure and Recreation—M. H. and E. S. Neumeyer—A. S. Barnes & Co.*

* * *

"I am a good deal disturbed at the failure of religious educational institutions and denominational colleges at the point where they think they are strong."—*Bishop F. J. McConnell.*

Wills as a Means of College Support

W. E. HOGAN *

FREQUENTLY have we heard it said that America has a passion for education. Also, facts and figures can easily be assembled to show that America has committed herself enthusiastically to a rather wide range of constructive philanthropy, having given as much as two and a quarter billions of dollars in one year to philanthropic and benevolent purposes. Moreover, we have in America approximately 900 colleges, universities and professional schools supported by private philanthropy as against about 500 supported by taxation. A closer co-ordination and relationship of these three facts should result in greater care and discrimination in philanthropic giving and in better returns on all philanthropic investments.

But the very practical question asked by the college president who needs a half million dollars for endowment or new buildings is, how am I to go about raising these necessary funds? History shows that many methods have been recommended and tried over the centuries. Among these methods may be mentioned: "The House to House Canvass," which in my lifetime I have seen tried by more than one college; "Begging Letters," which have been used since the development of our modern postal system; "The Financial Agent," whose unpleasant task is merely "to go about" soliciting funds and who thinks he is doing very well if he brings in twice his own salary and expense; and finally,

the "Whirlwind Campaign," as a result of which literally billions of dollars have been invested in philanthropic institutions during the last thirty years.

There are all about us evidences that the short term, highly organized "campaign," used so successfully during the 1920's, is not to be the final word of this generation on raising money for colleges. Public resistance to its technique has developed in many quarters. New methods are evolving; new approaches to the giving public are being made by many colleges. One of these is a well organized, intelligent program of solicitation of bequests. To it we are directing special attention in this article.

What does he find when our college president turns to this newer approach to the giving public? He finds in the first place that there are too few wills written in this country. Statistics show that, compared with people of other countries, Americans are not yet will-conscious. Only about one-third of the estates in the United States are being settled under wills while in 1929 four-fifths of the estates in England were settled under wills. Through an organized effort to secure more bequest contributions our college president sees an opportunity of showing men and women how they may project their personalities into the future and continue to live and serve for all time to come; how they may make their own private law for the disposition of their property after death; and how a man's stewardship does not end at death. More and more are thoughtful and discriminating men and women seeing that there is a posthumous stewardship which makes a person responsible for what his money does after his death. Mr. Julius Rosenwald, who was certainly no novice in the art of giving, is quoted as having said, "it is nearly always easier

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to make one million dollars honestly than to dispose of it wisely."

When our college president decides definitely upon this organized campaign for will-getting whom must he enlist as participants? If the campaign is to succeed he must have the active support of lawyers, trust institutions, clergymen, physicians, the press, and, of course, the alumni. Since an organization is absolutely essential and since every college fifty years old or more presumably has a well organized alumni association, why not let this body function as the necessary organization through which the campaign is to be conducted? It is scarcely necessary to point out how these other participants just mentioned may function in the college's organized effort to secure bequest contributions. Of course, the members of these great national groups, or professions, are not to be requested to go out and actively solicit bequests for a particular college. The press can render a distinctive service by creating a public sentiment in favor of more and better wills; the bar and the trust institutions, if supplied with the needed information about the college as a most worthy object of giving, have a wonderful opportunity of serving both the college and those of their clients who are searching for the best possible objects for philanthropic investments; and the other two groups, physicians and clergymen, without their seeking it, are continually besought for information and advice about wills.

In its campaign for *more* wills the college must not overlook the importance of *better* wills. Losses to all sorts of charitable and educational institutions through failure to make wills, as many people had fully intended to do, are very large. But there is also a tragic loss to these institutions through their fail-

ure to make properly drawn and adequate wills. There is every reason why a will should be both "safe and sound." It may be ever so sound but if unsafe it will defeat the wishes of the maker. Moreover, the search for flaws comes after death when it is too late to correct them. How to get better wills? Make them. And only attorneys can insure their legal correctness, and they must be legally correct if the donor's wishes are fulfilled. Let the college educate its friends and prospective benefactors in the importance of *safe* wills, written by able lawyers.

In any campaign for will-making appeals for small bequests must not be overlooked. Bequest-giving is as suitable to the donor of limited means as it is to the wealthy. This should, therefore, be an important objective of the promotional work of the college's campaign for bequest contributions. The average alumnus, friend, or patron is not in position to make large bequests. But while he is being requested to make generous cash gifts each year he could also be encouraged to write the college into his will for whatever amount he desires. He should be led to see that a hundred dollars can be written into a will with the same nobility and sincerity of purpose as if it were a million dollars.

A campaign for bequest contributions should be a campaign against the making of unwise or foolish wills. There are many such wills on record. Back in 1851, for instance, in the days of the California gold rush, a worthy and kind-hearted mayor of St. Louis left his money in trust to aid distressed travelers whose wagons broke down or whose bacon gave out. Today, we are told, this Bryan Mullanphy Fund amounts to \$1,000,000, is still accumulating, and will accumulate in-

definitely, though for twenty years the trustees have been unable to find a single stranded prairie schooner. Gifts to educational institutions, even today, often contain provisions which are made absurd by the advance of learning.

But will this newer approach to the giving public, this organized campaign for more and better wills, work? asks our practically minded college president. The answer is simple. It is working in an increasing number of colleges and universities. At Cornell University, which is not a richly endowed institution, there was organized twenty-five years ago the "Cornellian Council of Cornell University," the object of which was to raise money for the university from the alumni and former students. It is the sole agency which solicits alumni contributions. Ten years ago the Council decided to give special attention to stimulating bequests. During these ten years the university has received bequests of more than \$5,000,000 and knows of wills of persons now living who have made bequests to Cornell to a total of more than \$5,000,000 more.

Many other institutions are using the same or a similar plan. In fact, we are told that "a recent survey of the educational institutions of America showed practically every one of them was engaged in soliciting bequests." While many of them are not yet following any systematic program scores of them have developed definite and systematic plans for promoting this type of giving.

There is not and should not be anything spectacular about such a campaign for bequest contributions as has been so inadequately outlined in this article. But we believe that our worthy, well-managed, "genuine colleges, genuinely Christian" can through this method raise large sums

of money during the next decade. The giving public will still give to deserving philanthropies.

The Double Trained College Youth

When a youth without any concern as to where the money is coming from to pay his bills can enroll in college, pass the period of orientation, live and move amid the higher brackets of his college activities, and finish with honors, he is rated a fortunate lad and well trained for life's duties. But there is another youngster who is better trained than he. This is the boy who has to earn the money to pay his college expenses. It may be that he works in the kitchen, waits on tables, or does whatever he can find to do. These are the boys who in addition to the college curriculum, learn industry, thrift, economy, and all those virtues that lie at the foundation of personal character. The youth who is compelled to take this extra work in order to pay his bills has been doubly trained when he completes his college career.

And these are the boys who not only make themselves but save their college. For a college with no poor boys in it would soon become a hotbed of snobs, both students and professors, totally out of touch with the common man and little more than social, intellectual, and financial pretenders to become the laughing stock of all sensible people. The finest asset of any and every college is the poor boys who are working their way through college in preparation for the larger life and the fruitful years that are ahead. These lads who do well for themselves are at the same time bringing honor to their alma mater.
—North Carolina Christian Advocate.

Giving Our Student Program a Chance

HARVEY C. BROWN *

IN every new movement there is a time of indifference followed by a period of lack of appreciation, confusion of thought, working at cross purposes; then frank acceptance. On the matter of a vital student movement, initiated with and by students and not for them, the Methodist Episcopal Church, South, is now passing over to the last stage of the movement's evolving process; indifference and complacency on the part of the Church's educational leaders are giving way to interest and concern, yet the rapidly growing program in its present stage of development is far from being in a position to meet adequately the needs of our campus constituency. Many churchmen have not realized fully the scope of the student movement. The World Student Christian Federation alone brings together twenty-three National Student Christian Movements actively enrolling approximately 300,000 students and professors. Paralleling this Federation more or less closely related to it are six other National Movements. A very vigorous student movement is developing within the Church, no small part of which is that now becoming articulate in the Methodist Church with its potential student constituency of more than 200,000.

To support the student program today with its vital Christian influence on campus life is to recognize one of the most potent factors for

Christian internationalism. To be realistic, however, one recognizes that there is a wide gap between the manifest enthusiasm of students for the student movement and the Church's interest in and desire to provide adequately for such a program.

THE CHURCH'S RESPONSIBILITY

The Church's obligation to challenge college and university students with the ethical demands of the Christian gospel is an abiding and continuous responsibility. There never was a time when the obligation was more urgent than at present. The present intellectual climate makes the Christian task on the American campus imperative. With the obvious presence of a naturalistic philosophy, an unprecedented religious illiteracy among college students, combined with an increasingly evident mood of spiritual frustration, the responsibility of the Church is overwhelming. Evidence multiplies on all our campuses that the time is ripe for a fresh emphasis on a forward Christian movement among students under the auspices of the Church. Students show plainly that they are restless and discontented with the social patterns, the aimless living and the lack of direction found on many college campuses. They are wrestling with the problem of discovering what the sources of power might be and what techniques campus leaders might acquire to enable them to live creatively and triumphantly. Many students are seeking light on the difficult and perplexing situation in which their lives are involved. They are addressing themselves in increasing numbers to the Church and to the Christian leaders concerned, asking what Christianity is and what it has to offer; some are looking for a leader in whom they may believe and for a cause to which they may

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commit themselves with sacrificial abandon.

Such a situation is a clear challenge to the Methodist Episcopal Church, South. The Methodist Student Movement is an honest attempt to meet this need.

OBJECTIVES OF THE METHODIST STUDENT MOVEMENT

The Methodist Student Movement as it works in accord with the educational program of the Church aims to lead campus constituencies to a vital knowledge of and to a faith in God as revealed in Jesus Christ, to a personal commitment to the Christian way of life, and to an interpretation of the Church, its meaning, function and message in our world. At once, one recognizes the student program—which is educational, missionary, religious, and practically functional—as a significant enterprise of the Church. The implications of its task in these areas are not separable; instead they overlap. If the drive of this phase of the Church's program is definitely educational, it is likewise missionary, religious and functional; and, conversely, if it is practical, socially redemptive and religious, it is also educational.

The first task of the Movement is educational in character. It is educational for it is definitely operative in "the art of making living an art." It is frequently necessary to deal with many false conceptions of Christian ideology and with the general religious illiteracy that is common among all campus groups. Whatever philosophical, social or moral attitudes are fatal to Christian faith and practice, must be honestly and sympathetically met with the most valid statement of the Christian message and the most convincing demonstration of Christian life and action. Such is necessary

where moral values, either personal or social, are involved. Each campus organization, therefore, is not simply a part of the program of religious education in a local church near a campus—it is that and more—it is in reality the Methodist Church at work through Institutions of Higher Learning bearing its share of the burden of the educational process.

The second task is missionary in process and in character. The Student Movement is helping to train laymen and special religious workers for places of responsibility and leadership. Both our lay leadership and our full-time workers must come from our student life. Scores of foreign students are making their appraisal of our civilization, as well as gaining a wholesome and realistic interpretation of Jesus Christ through the ministry of our student program.

The third task is religious. It is purposed that every student shall be faced with his relationship to God. The Movement's objectives may be defined in terms of the conservation of highest values, the realization of good character, and to the achievement of Christian personality. Only by holding these primary religious objectives before us, will we succeed in doing justice to what is at the heart of Christianity.

The fourth responsibility is practical in nature. The Christian faith is fulfilled in Christian life and action, and is relevant to all those issues in society which involve the welfare of men and women. Every Methodist student movement unit is a practical laboratory of ideals in this respect. Complementary to the understanding of the objectives and demands of the Christian life, is the actual realization of Christian ideals and conduct.

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PROGRESS DURING THE QUADRENNIUM

As the quadrennium comes to a close many achievements are visible. Among other things, a sense of definite direction has been given the program and the organizational set-up of the Movement. Marked progress in several other aspects of the work is noted; for example, co-operation with Conference Boards in setting up Inter-Conference Methodist Student Movement Commissions for promotion and enrichment of state and campus program planning units; establishing state programs within an inter-collegiate pattern to further enrich campus programs and to develop church leadership; completing the organization of more than sixty Campus-Church Relations Committees with their accompanying Wesley Foundation or Christian Movement Councils; assisting in the promotion and enrichment of fifteen state-wide Student Conferences; providing church-wide religious work seminars and local training classes for leaders and program planning groups; launching a Preaching Mission program on many campuses under the leadership of prominent faculty and church leaders; initiating the policy of including in the movement students on Church-related campuses as well as those on tax-supported campuses; organizing the Associate Council of the Methodist Student Movement, auxiliary to the College Section of the General Educational Council; developing a program of religious drama by uniting drama groups with the National Society of Wesley Players; and co-operating in a significant way with the Methodist Episcopal and Methodist Protestant Churches in lifting up the possibility of a National Methodist Student Movement anticipating the

unification of American Methodisms.

At present the Movement is reaching students through seventy-nine campus units located in sixteen states. We have a staff of twenty-seven full-time directors and fifty-two part-time and pastor-directors.

There is a student constituency for which the M. E. Church, South, is responsible numbering between 75,000 and 100,000. Twenty-five thousand are being reached in some measure by our program. One thousand of this number are officers in positions of leadership on Methodist Student Movement Councils. Fifteen state-wide student conferences are reaching 3,000 select campus leaders annually. The National Methodist Student Conference recently held in St. Louis represents what may be looked upon as the beginning of a series of National Conferences for Methodist students, which conferences will unquestionably assist our potential leadership in becoming Church-conscious and in finding places in which to serve. Our present budget, counting all those related in any way to our program, is less than fifty cents per capita. If we consider the total Methodist student constituency of 80,000 for which we are responsible, the investment would be considerably less than twenty-five cents per capita. In the light of this, should we wonder at the lack of training of students for Church leadership responsibilities and at the lack of loyalty of our laymen to the Church's program.

Since the student program is the latest organizational and program development of the General Board of Christian Education, it has been necessary that much attention be given to organization and to the administrative features of the Division's work. However, our ob-

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jectives and emphases have been that organization and method are important only as a means to an end—that end being the building of Christian character and of a sense of intelligent Churchmanship among students through a process that is vitally educational and Christian.

DILEMMAS FACING THE STUDENT PROGRAM

As we face a new quadrennium of work among our 80,000 students there are certain dilemmas which should be taken into the picture such as:

First, shall the Church continue to delegate to extra-church student organizations the responsibility of training student religious leaders, or shall it strengthen the program already initiated by the Department of Schools and Colleges? In other words, shall it provide conferences for students, leadership training conferences, retreats, seminars, and other programs necessary for training student leadership under the auspices of the Church?

A second dilemma is: Shall the Church provide for a Student Movement under the direction of students within the framework of our educational program, or shall it refuse to accept responsibility in this field and through neglect leave this task to agencies outside of the Church which, in many cases, are frankly perplexed as to the place of the Church in our world, and which in some instances are openly hostile to the Church? Intelligent Christian Churchmen, if we are to have any, must necessarily, in the opinion of this writer, be trained by the Church itself. A forward step was taken by the National Methodist Student Conference which might well be given definite encouragement. The resolution reads:

"RESOLVED, That a National

Methodist Student Movement be formed, this Movement to be correlated with and related to the general youth program of the United Methodism, and to be a part of an interdenominational student movement, which we earnestly hope will be formed in the near future. A national conference of that organization should be held at least once every four years."

A third dilemma is: Shall our Church-related institutions frankly face the responsibility of meeting the religious needs of students with a religious activities program that is essentially indigenous to the campus and definitely sympathetic to the church, or shall they continue the practice of delegating the responsibility of cultivating religious life to organizations quite external to the campus and not altogether in harmony with the Church's program?

There seems to be a basic weakness in the latter approach which it behooves us to correct. A religious program that is indigenous to the campus and to the Church will arise out of the experiences, needs, interests, objectives and ideals of the college community. It is the joint responsibility of the faculty, administration and students themselves. If a campus religious program is to be vital and effective in developing Christian citizenship and training a church leadership, it must be diffused through the life of the campus and the Church—through curricular courses, student-faculty relations, social groupings on the campus, athletics, religious activities, etc. More and more our campus religious programs must rest upon an understanding of the nature and function of religion, and, upon an actual experiencing of the life of the campus and of the larger enveloping religious culture. In this way students will experience life

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through the manifold relations, functions and activities of the college community. In bringing about the realization of such an ideal both the pastor on the outside and the Christian associations and other non-church groups on the campus are frankly handicapped, for the reason that ultimate responsibility rests upon the college administration. This task on the Church-related campus calls for something more fundamental, something more indigenous and something more integral to campus experience than the present practices on many Church-related campuses warrant. The organization of the college or university community by the responsible agencies of the community for the search of Christian values and the training of intelligent Churchmen is the task of tomorrow.

The final dilemma is, shall our Church-related colleges assume responsibility for everything that goes into the life of students, especially the total curricular offerings, and shall it therefore give definite direction and supervision to such, or on the other hand, shall these colleges accept responsibility only for what has been termed the formal curricula. There seems to be no choice on the above point if they are to render the highest type of educational service and in addition are to render a plus-service to the Church as an added part of their present accepted responsibility.

GUIDING PRINCIPLES IN THE CHURCH'S APPROACH TO COLLEGE STUDENTS

Chesterton once said, "The greatest thing about a person is the kind of philosophy he keeps." The same thing may be said of an institution or a movement. Nothing is quite so essential for a virile student movement as a strong, undergirding

philosophy. Through the years certain basic principles have emerged out of campus experience which have become helpful in orienting the movement to the educational processes of the campus. A student movement's program must run much deeper than mere skills and devices by which to hold students in the Church. Fundamentally, it must go deep enough to touch the inner nature of the Church itself. It must inquire what sort of folks these modern students are and what are the laws by which they *grow and change*. It must ask the question, "What can these two, the Church and college youth together, mean to something greater than either—the Kingdom of God?"

We are setting forth guiding principles which seem to be educationally sound as a justification for the Church's approach to the college campus.

First, the Church is interested in *what the student becomes*. Factual knowledge, acquiring skills, plus the capacity for ethical and moral judgment in personal and social situations, are the objects of Christian education and the purpose of the Student Religious program. We must be person-minded as well as socially alert and creative in our ministry on the campus.

Second, the Church recognizes that faculties and administrations have a primary responsibility for the development of religious life on the campus.

Third, groups such as Christian Associations, Church foundations, and other religious organizations, should sustain a co-operative relationship to the campus. This is fundamental regardless of whether the campus is church-related or tax-supported.

Fourth, we should provide activities programs as an integral part

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of the educational process of the campus. We must teach and then provide meaningful experience for students. The *educational significance* of religious activities has been overlooked both by campus administrations and by religious leaders.

Fifth, an adequate opportunity should be given students to plan and give direction to campus activities. A student movement must, of necessity, be student-centered.

Sixth, the inter-collegiate aspects of a student movement are desirable and indispensable for its greatest achievements.

Seventh, the Church has a responsibility for conserving its equity in its campus youth. Co-operation with other campus religious groups must be a definite phase of our policy, but in no sense can the Church delegate its primary task to other agencies. The Church must therefore provide a vigorous, intelligent and creative type of leadership for her ministry to the college campus.

NEXT STEPS

The Methodist Student Movement, under the auspices of our great Church, is obviously only in its beginnings. It will require continued support on the part of students, co-operation and assistance on the part of the Church at large—on the campus, in regional and state-wide areas and in co-operative projects with other church and non-church organizations. The whole trend of our student program is forward. It is student-centered; it is within the Church, with a strong faith in the Church as a medium of social change. A snapshot of our activities today will in no way give a view of the Movement tomorrow. Students are on the march! Who can anticipate where the spirit of

Christ will propel individuals and groups when the Christian cause is accepted with complete abandon? Who can predict what directions may be taken in program enrichment and organizational procedure in the future? Who will venture a guess as to what may happen when students commit themselves to the Church as a channel of social change and redemption? To guarantee adequate leadership for our Church of tomorrow and an adequate service to campus groups, the student religious program should entertain the possibility of entering vigorously into the following program areas and with the following purposes in view:

First, to make a Christian Mission to each campus annually a permanent feature of our Church-wide service to students. Such a program if made effective will, of necessity, require the strongest leadership available from our campuses and from the leadership of the Church generally. The success of the Aldersgate Christian Mission this year warrants a similar program in the future for students as a permanent service from the Methodist Student Movement.

Second, to mobilize Methodist students for the purpose of witnessing to the reality of the Christian community—represented by the Christian Church—as the divinely inspired institution, supra-National body, to which has been entrusted the message of Jesus Christ for the world's spiritual, political, and social confusion.

Third, to confront Methodist youth and other interested students in campus situations with results of the great world gatherings of Christian Churches and the Christian Youth Movements of 1937 and 1938. The Ecumenical emphasis at present is one that makes a tremendous ap-

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peal to students and therefore should be capitalized upon to give them a more thorough understanding and appreciation of the function and mission of the Christian Church in our world.

Fourth, to provide as soon as possible a student periodical which will meet more adequately the need of cultural and discussion materials for organized campus groups. No greater service can be rendered the Movement at this time than to provide a cultural medium to be used freely by students and campus leaders.

Fifth, to encourage program planning groups in campus situations to include in their programs enrichment materials and opportunities which will encourage students in the study and appreciation of the Church's message and of the place that youth has in loyal participation in the Church's work through their respective personal activities and gifts.

Sixth, to make every effort possible to enter other campus situations not being served at present, both tax-supported and Church-related, with effective organizations, especially if there are as many as one hundred Methodist students in residence.

Seventh, to follow the lead of students and campus leaders in developing an effective student movement, such a movement to become a definite part of the Conference Board and the General Board program of Christian Education observing so far as possible an inter-collegiate pattern of organizational set-up and program procedure.

Eighth, to co-operate in every way possible with other Church groups in the development of a National inter-denominational student movement which, at present, does not exist.

Other emphases will develop dur-

ing the quadrennium as progress is made in the training of our future campus church leadership. In the light of the acquired technical skill and intellectual attainment and of the possibilities inherent in them for changing our social order, the Methodist Episcopal Church, South, can engage in no greater task than that of assisting these college and university young people to understand themselves in relation to their fellow-man and to their God. The Methodist Student Movement awaits the enlarged vision of the Church for the realization of its ultimate possibilities.

Hendrix College Gets Grant for Creative Art Work

THE Carnegie Corporation has made an appropriation for a resident artist at Hendrix College (Conway, Ark.) in order to encourage creative art. President J. H. Reynolds has selected for the leadership in this work H. Louis Freund of Clinton, Mo. He took up residence about February 1 for an eighteen months' stay at Hendrix.

As resident artist Mr. Freund will have spacious studios and will be assisted by the more gifted students in developing the Ozark area as a source of creative art. He will travel through the Ozark region in search of suitable subjects for murals and landscapes. Although a young man, probably thirty-five, Mr. Freund's experience has been extensive and his work is favorably known in the art centers of Europe and America.

Hendrix is said to be the second college in the United States which the Carnegie Corporation has selected for a resident artist.

"For our psychic health we need an object of devotion outside of ourselves."—*Dr. Georgia Harkness.*

The College in Ministerial Training

NENIEN C. MCPHERSON, JR.*

THE Methodist Church established its colleges primarily to train its ministry. From the very beginning, we have been committed to the policy set forth by Mr. Wesley, who said: "Let us unite the two so long divided—Knowledge and Vital Piety." The men whom we welcome to our ministry must first of all be individuals who themselves know God and who are in a vital, saving relationship to the God who comes to men in Christ. But piety alone is not enough to make an acceptable minister of the Methodist Church; there must be "gifts" which make it possible for the individual to do the work of the ministry. Even "gifts," however, are not sufficient unless they are developed and trained to yield the maximum service of which a person is capable. One of the major interests of John Wesley, therefore, was to make books available at low cost and to see that his ministers gave themselves diligently to study.

One of the basic qualifications of men who seek to enter our ministry today is that they shall have completed satisfactorily four years of study in an accredited or standard college. The General Conference of 1934 in making this position explicit in legislation was merely putting the official stamp of approval upon a policy which roots back to the early days of Methodism and which had already become generally observed by persons entering our annual conferences. As a mat-

ter of fact, a large percentage of the men who have entered the ministry of the Methodist Episcopal Church, South, during the past ten years have not been content to stop with four years of college training but have gone on for three years of graduate study in one of the theological seminaries of the Church. To be a minister in a day like this requires all the grace and all the "gifts" and training one can possibly secure; to assist at all points, especially the last named, is still one of the primary functions of our Church-related colleges.

Methodist colleges, it is true, have a much wider field than merely training the ministry of the Church; they remain, however, indispensable units in the training of the men who will fill the pulpits of the Church and lead in the work of the Church. This is one of the ways the Church-related colleges serve the Church directly. More and more the ministers of our Church will look to the theological seminaries for their professional training: for an understanding of the Bible and the history of the Church, for training in the art of preaching and pastoral counseling, for methods of religious education, for guidance in bringing people to God in worship, for insight into the social conditions of the day and for a systematic interpretation of the nature of God and man and the world which comes through theology and the philosophy of religion. Graduate study in a theological seminary, however, is impossible without an adequate foundation in an accredited liberal arts college.

Our colleges participate in ministerial training, therefore, in the case of those persons who go on for graduate, professional study as well as in the case of those who are forced to be content with four years of study in the college. It is not surprising that more than

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three-fourths of the men who enter the ministry of our Church have received their academic training in our Methodist colleges. They could get an understanding of English and history, psychology and sociology, in a State or independent college but they would miss some other things that the colleges of the Church alone are in a position to give adequately. For the ministers who do not find it possible to study in one of our theological schools, the Church-related college must give them all of the training they will receive in Bible, religious education, sociology, psychology, philosophy and speech. If there were no other reason for the existence and support of first-class colleges by the Church, their place in the training of the ministry of the Church would be alone sufficient ground for their continued presence and financial support.

The administration and faculty of our Church-related colleges have more than an abstract interest in the quality of the men who go into our ministry. They are rendering a real service to the Church in assisting in the finding of desirable candidates for our ministry. The colleges serve also as sifting grounds, whereby men sometimes come to see that God wants them for a different type of service than they had once thought and that their "gifts" are better adapted to teaching or business or medicine than the ministry. College officials and teachers rarely attempt to persuade students to enter the ministry or dissuade them from entering, but the quality of their lives, their own Christian faith and their sincere interest in persons and in the Church very often make them fit human instruments through which God helps young men to discover His will for their lives. How much a sympathetic Christian adviser can mean to

a young man during those years when the fundamental decisions of life with regard to religion and vocation are being made no one can overestimate!

There is great need for the Church to do some serious thinking with regard to the financial assistance to be given ministerial students by Methodist colleges. It is perhaps what we would expect when we read the Gospels carefully that the men who hear the voice of God to give their lives to full-time religious service come primarily from the homes of those who do not have great material possessions. Jesus was quite conscious of the dullness of spirit usually created in men by great wealth. Certainly it is true that few men hear the call to the ministry whose parents are able to finance their colleges and seminary education. All Methodist colleges are doing something to make it financially possible for ministerial candidates to secure their college education; some have more adequate plans than others. The Church as such has not yet become conscious of its full responsibility in this matter. The last General Conference provided additional funds for the theological seminaries of the Church so that they might train a larger number of the men going into our ministry. A sufficiently adequate provision has not yet been made, however, for these same men to assist them in securing the college foundation that is a prerequisite for the seminary training. Some annual conferences have provided loan funds; some have made available work-scholarships, whereby the individual can secure some practical training in the work of the Church while still in college, in other words render a service to the Church and finance his college training, so that he does not finish with embarrassing

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debts or feel pauperized by outright gifts. A plan to make this program of work-scholarships available for all of our ministerial college students who need assistance while attending a Methodist college should be devised and encouraged in all of our annual conferences. It should have the consideration of the General Conference also. Not charity, not loans, but a chance to secure the training needed for most effective service in the ministry of the Church through conference-initiated self-help projects should be the goal toward which we move immediately!

Some will ask whether the Methodist colleges and theological seminaries are not training too many for the ministry of our Church. To all such questions the answer seems to be that until we have provided a trained minister for every Methodist Church, we are still in need of college-trained men for these churches. The rural churches need well-trained college men in many ways even more than some of our larger city churches, for the lay leadership in such rural churches is often less trained and in greater need of guidance and assistance. During the past three years the number of "supply pastors" (men not members of our annual conferences and usually serving only temporarily) has increased greatly; so rapidly, in fact, that now more than one out of every eight Methodist churches is served by a "supply." Incidentally, the Methodist Episcopal Church, South, might well take a suggestion from the Methodist Episcopal Church with regard to the training and "accreditation" of supply pastors. At the present time in our Church they are not required to meet any significant educational standards, to attend Pastors' Schools (as in the Methodist Episcopal

Church) or to take the regular course of study prescribed for those who join our annual conferences (as in our sister Church).

Our colleges perform another function in the training of our ministry that is most significant; namely, by being the center of the educational program of the Church in a Conference or state. The short-term Pastors' Schools usually meet at the Church-related college; special series of lectures are provided by many Methodist colleges for the ministers in the area; the college library fills a real need in furnishing books, especially to those ministers whose salaries are in the lower brackets. One can only realize fully the importance of this phase of the service of the college in training the ministry when some time is spent in a conference where for a period of years there has not been a Church-related college.

The time will never come when the Church can afford to give up its colleges, even if they should eventually come to serve no other function than that of training the ministry of the Church!

Florida Southern College has announced a community school for adults who wish to earn college credits during spare time.

The project is an expansion of a special class program already being attended by 396 persons, most of them public school teachers, some of them coming from as far away as Fort Myers, Vero Beach, and Sanford.

Classes in the community school will be held on Tuesday, Thursday, and Friday nights and Saturday mornings. Only conversational Spanish will be taught on Tuesday night, but virtually a complete curriculum has been spread over the remainder of the schedule.

Signs That Give Encouragement

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Mississippi is united behind a program that will greatly strengthen the fine educational work of Millsaps College.

Developments in Mississippi

D. M. KEY *

THE Mississippi area has furnished during the quadrennium an example of progress toward the educational ideals of our church and of the procedures by which the General Board may promote the attainments of those ideals. Over a period of several years, representatives of the General Board and of the Commission on College Policy have met *five* times with the various responsible boards. At these meetings the principles of adequate financing, of scholastic integrity and accreditation, and of moral and religious service have been impressed. The trusteeship of the conferences and of the conference boards for the best practicable provision for college education in this area was repeatedly emphasized. As a result of these conferences and of the financial difficulties presented by an enlarged program, there came a general realization that the hope for a distinguished and effective college service in Mississippi lay in uniting all efforts in one coeducational institution. This final decision was made by the annual conferences last November. At the same time a general campaign for \$400,000 was ordered for additional endowment and dormitories at Millsaps College.

Thus, with a very definite constructive objective and a minimum of disagreement and dissatisfaction,

Sound Policies; High Ideals

ROBERT H. RUFF *

IN a world governed too frequently by utilitarian motives; in a society in which the home is no longer the stabilizing force it was a quarter century ago, there is great need for the church-related college providing sound education integrated with character building factors derived from the Christian viewpoint. And there are signs that colleges are fulfilling their function well. I would point to the efforts of our own and similar Boards of Christian Education to scrutinize closely their educational programs. There is significance in the forward view prompting our Board to set up criteria by which Methodist schools of the future may be evaluated. I would point to the generous service of administrators and faculties during difficult years, when salaries have frequently been lowered and responsibilities increased. I would point to the many successful efforts on the part of schools to increase endowment and to add new buildings so that our colleges will be adequate in physical equipment.

In the educational program our colleges have not "gone with the wind" to vocationalize their offerings (when such procedure has been tempting as a means of enlisting students). Rather they have remained Liberal Arts Colleges. They have established closer relationships between faculty and students as we have done here at Central through our advisory system and conference plan. Our religious activities are directed by a student-faculty committee. Attendance at the Campus

* President, Millsaps College, Jackson, Miss., and member, General Commission on College Policy.

* President, Central College, Fayette, Mo., and member, General Commission on College Policy.

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Church School has increased each year since the school was organized a few years ago—a fact which indicates greater seriousness of purpose on the part of a student body. This is typical of reports from other campuses of our Church.

Architect's Plan Provided

J. RICHARD SPANN *

AN architect's detailed plan is usually the first encouraging sign that a fancied structure is about to become a reality. Through the labors of the Commission on College Policy there has been drawn a detailed picture of a Methodist Christian Educational Institution.

These specified ideals have already stimulated the officials of a number of our educational institutions earnestly to make needed amendments to charters, improvements in buildings and equipment, increases in endowment, and additions to faculty, program of religious activities, and so on.

Certainly to have the accepted specifications for a Christian Church-related College is a cause for encouragement.

These specific ideals for educational institutions, sponsored by our Church, should be given such endorsement by our General Conference that their influence may be increasingly helpful in the years immediately before us.

"Of the Past Mindful—for the Future Hopeful"

J. H. REYNOLDS **

OUR Church in the field of higher education is definitely on the way. The legislation of the General Conference

for decades and the actions of the General Board in carrying out this legislation have moved definitely towards high standards. These progressive measures culminated in the last General Conference committing the Church to the policy that all of its colleges should meet the requirements of regional standardizing bodies, such as the Southern Association of Colleges and Secondary Schools, and should do nothing but the highest order of educational work.

The Conference went further and declared that the Church had too many colleges, and that a policy of consolidation should bring together such institutions as cannot meet these standards as separate colleges in a reasonable time. The general Church, therefore, insists that a college bearing its name must be a standard institution.

The General Board of Christian Education in its efforts to carry out this mandate of the General Conference created the General Commission on College Policy headed by Bishop John M. Moore. This Commission has made college surveys throughout the Church, has reported its steps from time to time to the Church through the press and bulletins, has visited annual conferences and colleges, has held meetings with boards of college trustees and conference boards of Christian education, and has been diligent, generally, in interpreting the policy of the General Conference in the field of higher education.

Under this policy, Mississippi Methodists have followed the steps taken in Missouri and Arkansas and have merged all of their higher educational work in one institution, Millsaps College. Our people in other states are giving serious consideration to this problem.

The General Conference at Bir-

* Pastor First Methodist Church, Baton Rouge, La., and member, General Commission on College Policy.

** President, Hendrix College, Conway, Ark., and Vice-Chairman, General Commission on College Policy.

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mingham this spring should add any supplemental legislation needed in the light of the experience of the quadrennium. This present policy continued will enable our Church to become perhaps the most potent force in the South in developing a great higher educational system of the type so sorely needed at this critical period in history.

Increasing Philanthropic Giving

L. L. GOBBEL *

A STEADILY increasing number of high school graduates seeking higher education, a rising tide of giving for educational purposes, and evidence of renewed vitality in thinking upon the question of what a church-related college really is for and how it should be organized to fulfil its mission are some of the signs which give encouragement.

The problem of support usually being more acute than that of student enrolment, it is gratifying to observe a striking increase in individual philanthropic contributions to education—at least that was true until the recent recession set in. “In comparing the total gifts and bequests in six American cities for the first half of the year 1936 and the first half of 1937,” one observes, “a net increase—from \$50,895,621 to \$115,103,196. The comparison included the contributions broadly classified as educational as contrasted with relief, and here the corresponding figures for the two periods are \$19,242,620 and \$77,500,915 for education, as against \$17,217,778 and \$28,340,627 for relief.” **

It is encouraging, also, to find many of our colleges restudying

their objectives and recasting their organizations so as more fully to become “genuine colleges, genuinely Christian.”

Church Colleges Stressing Fundamental Values

J. N. HILLMAN *

TO ME the most encouraging feature of church-related colleges is what I sense to be a growing and insistent determination to make the academic standards, the physical plant, the financial support, and the accredited rating of deserving institutions wholly respectable and adequate. This attitude on the part of the church leadership, particularly those having to do with the educational activities of the church, cannot fail to command the confidence and respect of both students and patrons. More and more I think the public at large is adjudging colleges by their worth rather than by external show. The growing importance of experienced and well-prepared faculties, a rather liberal variety of subjects in the course of study, and a sane rather than an over-emphasized athletic policy, constitute very encouraging trends in the field of church-related college training. I sincerely believe that the church-related college is at the beginning of a new era of influence and leadership. I think today’s students possess a growing consciousness of the need for stabilizing spiritual values which, if the church college will provide in its personnel, its course of study, and its activities, it may confidently expect, in my judgment, soon to occupy its former position of prestige and power.

* President, Greensboro College, Greensboro, N. C., and member, General Commission on College Policy.

** Report of the President of the Carnegie Corporation of New York, 1937, p. 38.

* President, Emory and Henry College and member, General Commission on College Policy.

Marked Financial Progress Reported by Many Colleges



IT is gratifying, as this quadrennium draws to a close, to note that financial movements are successfully under way in behalf of many of our colleges in widely separated sections of the Church. Indications are that our stronger and more strategically located schools are, almost without exception, taking effectual steps to increase their resources and to strengthen their programs of service.

From recently received reports of financial progress in our colleges the following half dozen excerpts are gleaned.

LAMBUTH COLLEGE, JACKSON, TENNESSEE

In November the Memphis Annual Conference authorized a movement to be known as the Lambuth College Crusade, to be held in March, 1938, for the purpose of retiring the first mortgage indebtedness on the college property.

President R. E. Womack and Rev. J. E. Underwood, pastor of the First Methodist Church, Jackson, Tennessee, are co-directors. Each presiding elder is director in his own district and each pastor in his own charge. Group meetings are being held in all parts of the Conference. Bishop Darlington will lead the effort in a series of regional meetings, after which a thorough solicitation of gifts will be made. The slogan of the Crusade is "Buy and give a bond."

The Conference leaders are more hopeful of success than at any previous time.

KENTUCKY COLLEGES Under the leadership of Bishop

U. V. W. Darlington a movement to pay the debts on Lindsey Wilson and Kentucky Wesleyan Colleges, located in Columbia and Winchester, respectively, was projected at the Annual Conferences last September. The preliminary work has been done entirely by Kentucky ministers and laymen, using the office facilities of the colleges. In each of the presiding elder's districts a committee of three was appointed, and the same was true of each pastoral charge in the two Conferences. A mailing list was developed in correspondence with the pastors. The *Kentucky Methodist*, published at Paris, Kentucky, by Mr. Dennis V. Snapp, has been used as the organ of publicity. A speaking campaign began on February 13, ending on February 27. Immediately preceding this period the two Conferences were called in unofficial meetings by the Bishop. Suggested goals were given out for the districts and the charges. Speakers in the campaign have been Bishop U. V. W. Darlington, Bishop John M. Moore, Dr. William F. Quillian, Dr. W. M. Alexander, Mr. Boyd M. McKeown, Dr. King Vivion, and others.

Pledges are now being taken on the basis of "All or Nothing." Those who sign the pledge will not be asked to make any payments until notified that the entire debt has been subscribed. Results thus far are most encouraging.

CENTENARY COLLEGE, SHREVEPORT, LOUISIANA

The George S. Sexton Memorial Campaign, conducted by Centenary College in 1937, has resulted in the payment of all the debts of the college and the strengthening of the endowment account. The \$140,000 Physical Education Building was dedicated during the year and there is a plan before the Louisiana Methodist Conference looking to the set-

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tlement of the Conference Bonds which were issued several years ago in behalf of the college. When consummated this will materially strengthen the position of the college. Current income is meeting current obligations and the financial position of the college has been greatly improved in recent years.

GREENSBORO COLLEGE, GREENSBORO, NORTH CAROLINA

Greensboro College is celebrating this year the one-hundredth anniversary of its chartering by seeking to get ready for a second century of greater service. Its centennial objectives include the raising of \$100,000 immediately and the setting forth of its needs for the near future in terms of \$400,000 for new buildings and \$500,000 more for endowment.

The report of progress to date (March 12) includes the following items:

1. Over \$72,000 subscribed on endowment, with over \$20,000 paid in. About \$40,000 of that subscribed is either paid or payable by April 1.

2. The city of Greensboro is organized and working to raise, as its part of the college's endowment needs, \$100,000, with a view to securing perhaps half of this amount in cash by April 1.

3. The alumnae are organized and working to raise at least \$30,000 on the first \$100,000 endowment objective of the college.

Efforts are being put forth outside of Greensboro also to bring the needs of the college to the attention of not only the alumnae but of other friends of the institution.

Noteworthy improvements have recently been made in the college buildings and grounds, particularly the main building, where the drawing room, parlors, and other portions of the student social center

have been redecorated and refurnished. The library likewise has been improved through the addition of shelves and hundreds of new books.

FLORIDA SOUTHERN COLLEGE, LAKELAND, FLORIDA

Florida is swinging to the support of the million-dollar E. Stanley Jones Educational Foundation planned for the campus of Florida Southern College, and it is probable that construction of the building will begin within three months, according to President Ludd M. Spivey.

Area campaigns are in progress in Orlando and St. Petersburg, and Miami's drive has been planned for the near future. Seeking a local quota of \$50,000, Lakelanders recently went over the top for \$63,415 in one week.

"I am certain that \$1,000,000 and probably more will be forthcoming for this great project," Dr. Spivey said.

Conceived as a national shrine, the huge three-story building, with its tower and chimes, is expected to head Florida's list of attractions.

The program for the Foundation that will bear Dr. Jones' name was suggested by him during a visit on the campus in 1936.

A quota of \$350,000 is being sought in Florida for the Foundation. The remainder will be sought in 15 key cities of the United States next autumn. Former Governor Doyle Carlton, of Tampa, is national chairman of the campaign.

CENTRAL COLLEGE, FAYETTE, MISSOURI

The Central College Forward Movement is the first stage of what the Curators intend to be a permanent program of Public Relations. The purpose is not a quick, intensive campaign of the "soil mining" va-

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riety, but a continuing plan for finding and developing the potential resources of the College.

When the demands for higher standards of work, involving better equipment and increased endowment, began to embarrass many privately financed colleges, the Church solved its problem in Missouri by combining all its colleges and their resources in Central College. This enabled Central to maintain its position of leadership among church-related colleges, in enrollment, equipment, financial resources, and academic rating.

During the depression when many colleges were suffering still further embarrassment, Central held its enrollment, operated without deficits, reduced its bonded debt, and continued to increase its resources and equipment.

Now, with the merger of the Methodist Churches assured, Central looks forward with confidence to the payment of the balance of the bonded debt and to still further growth in resources and prestige among the high-grade colleges of America.

At a recent meeting of the Board of Curators the name "Central College Forward Movement" was given to the present plans of the College, which are going forward in two programs as follows:

1. "*The Loyalty Program*," which is an appeal for \$125,000 a year for three years to retire the \$367,000 remainder of a \$500,000 bonded indebtedness incurred for new buildings and equipment when all colleges in Missouri under the auspices of our Church were combined with Central.

2. "*The Second Century Program*," which will follow the Loyalty Program, and will include an appeal for new buildings, new equipment,

and additional endowment to meet the needs of united Methodism.

Among the more important provisions of the plan, now accomplished or in process, are the following:

1. Informing and securing approval of church leaders.
2. Creation of a large state-wide advisory committee.
3. Holding, on the campus, a meeting of leaders of the merging Methodist Churches.
4. Holding Central College rallies in important centers.
5. Continuing present media for informing and preparing our constituency for solicitation.
6. Compiling a prospect list.
7. Procedure in soliciting.

RANDOLPH-MACON COLLEGE, ASHLAND, VIRGINIA

As a part of a general Randolph-Macon Forward Movement, designed to commemorate the contribution of that institution to the field of education, Randolph-Macon College, Ashland, Virginia, is engaged in a campaign which has as an objective the raising of \$200,000 to pay a debt and erect a building in honor of Dr. R. E. Blackwell, President of the School. Dr. Blackwell has been connected with Randolph-Macon College for sixty-four years, as a student, as a professor, and as president since 1902. He is the dean of Southern college presidents.

During the period March 20 to April 3, Bishop Arthur J. Moore has been associated with Dr. William F. Quillian in a series of Randolph-Macon rallies throughout the Baltimore and Virginia Conferences.

To these and other schools engaged in similar efforts, CHRISTIAN EDUCATION MAGAZINE extends its best wishes for complete success.

B. M. M.

“Sayings at St. Louis”*

“Never break fellowship with people. We may differ but nothing is more important than communal fellowship with each other.”—*Dr. Harold Case.*

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“We must be Christians together if we are to be Christians at all.”—*Dr. Harold Case.*

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“You will meet derision and misunderstanding. It is never easy to take it on one's self, but only those who take it upon themselves are ever able to help.”—*Dr. Harold Case.*

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“Jesus was the greatest revolutionary individual of all ages.”—*Bishop James Baker.*

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“Jesus was the greatest single obstacle to narrow-minded patriotism, race prejudice, and nationalism. He was in the Red network of the day in which he lived. He leads us to stand today against the things which he opposed in his day.”—*Bishop James Baker.*

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“I am what I do, including my reservations.”—*Dean Howard Thurman.*

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“Infinite resource can meet an infinite need.”—*Dean Howard Thurman.*

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“The universe is personal and God is at the center of it.”—*Bishop Paul B. Kern.*

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“If the church is to be a saving salt in the midst of a rotting civilization, it must be a better church than the church of our fathers.”—*Bishop Paul B. Kern.*

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“God's spirit is operating in the world today to remake human nature by processes of spiritual culture and regeneration.”—*Bishop Paul B. Kern.*

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“Our adventure was in the wilderness; your adventure is in a social order.”—*Dr. T. T. Brumbaugh.*

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“The religion of Jesus is the only faith worthy of emotional and intellectual re-

* Gleaned from addresses at National Methodist Student Conference, St. Louis, December, 1937.

sponse from people.”—*Dr. T. T. Brumbaugh.*

“There's a new chance for the world, but it's necessary, if America's skirts be clean, to be sure of our faith and of our ideals.”—*Dr. T. T. Brumbaugh.*

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“If God is to be meaningful to us, He must be the main drive of our lives.”—*Dr. Georgia Harkness.*

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“In facing the evils of life, we must understand that we can *transform* some of them; others we must be content to *transcend*.”—*Dr. Georgia Harkness.*

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“Life's experiences carry so many inexplicable contradictions. For example, on every battlefield are the killers (soldiers), the healers (the medical officers), and the messengers of peace (the chaplains).”—*Dr. Georgia Harkness.*

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“It was said that the delegates went to Oxford, England, last summer talking about the *churches*, and left talking about the *Church*.”—*Bishop Paul B. Kern.*

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“The Church is at the business of building the City of God among the cities of men.”—*Bishop Paul B. Kern.*

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“The Church is not merely an organization, but a body of believers whose motivating force is Jesus Christ.”—*Bishop Paul B. Kern.*

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“The glory of the Church is not merely in its numbers or prestige or wealth, but in its witness.”—*Bishop Paul B. Kern.*

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“The adventure of our student days a generation ago was to capture the great outlying continents for Christ through the missionary enterprise. Your adventure is to carry the spirit of Christ into the social structure of life around you and challenge the paganism that is at your very doors.”—*Bishop Paul B. Kern.*

“The early Methodists on the campus at Oxford took their religion seriously. They put into it time, and study and method. It was their main extra curricular activity. And their seriousness changed the temper of a century.”—*Bishop Paul B. Kern.*

